

2004 Eckhart Tolle - Enjoying Every Moment FULL Movie edited and compiled by LeeHamster [w9o-l3t FBw]

[Speaker 3] (0:08 - 0:10)

And you're able to enjoy every moment.

[Speaker 1] (0:11 - 0:17)

Yes, I accept what is. And that's why life has become so simple.

[Speaker 3] (0:18 - 0:37)

He is Eckhart Tolle, originally from Germany, and he's sold 10 million books. Tolle granted us a rare interview to talk about how people can achieve this sort of spiritual awakening or inner calm that he claims to have achieved. How did you get this way?

How did you awaken?

[Speaker 1] (0:38 - 0:54)

I was so unhappy that I couldn't stand it anymore. I was several times close to suicide, and imagine living your whole life like that, where always this moment is never quite right, not good enough, because you need to get to the next one. That is continuous stress.

[Speaker 3] (1:01 - 1:08)

Tolle says he can teach people to tame that voice in their head and live in the present through what he calls awakening.

[Speaker 1] (1:08 - 2:59)

It's a state of consciousness, not some weird belief system that we need to adopt. It's much more fundamental and much more simple. I'm not asking you to believe anything, but I'm inviting you to have an open mind and be open to the possibility that there may be a deeper level to who you are.

There is another way in which you can live that does not create suffering. Suffering is a wonderful teacher, and suffering deepens you. It gradually erodes the ego.

First of all, I'd like to suggest that you make sure that you're still breathing, because in the moment of checking whether you're breathing, you're not thinking. Between now and now, where are you thinking? Can't stop thinking.

It's like can't stop drinking, can't stop smoking, can't stop eating, can't stop thinking. Thinking is the greater addiction than any of these. A lot of the overactivity of the mind

is an attempt to get away from the is-ness, the simplicity of the present moment.

Continuously, when I observe people, how easily they lose themselves continuously in whatever arises. And primarily, they lose themselves in their mind, in their thinking. I have to think about that.

I have to deal with that. I have to make that phone call. So in the absence of presence, there's only repetitive mental noise that is hoping at some point in the future it will no longer be problematic.

[Speaker 3] (3:00 - 3:04)

Don't you ever get annoyed, irritated, sad, anything negative?

[Speaker 1] (3:05 - 3:07)

No, I accept what is.

[Speaker 3] (3:07 - 3:12)

And you're able to enjoy every moment, even if I start asking you a ton of annoying questions.

[Speaker 1] (3:12 - 7:18)

Yes, that would be fine. So it's really... Don't tempt me.

And that is the place of stillness, where you get out of the mental noise. And that is the source place of creativity. And if you touch that in yourself, you no longer contribute to the conflict in this world because the conflict is only created by all those humans who don't know that level in themselves, who they are.

So that's what the world needs, to be saved. But don't say, OK, I need to save the world. No.

Peace is your priority, not saving the world. That comes, that follows from that. Welcome.

It's good to feel that nobody's waiting for anything to happen, since everybody here is an advanced practitioner of presence. In Zen Buddhism, they have satori. Satori is a sudden flash, a sudden realization.

Not always lasting, but it's there, sometimes accompanied by shouting or laughter.

[Speaker 5] (7:40 - 7:44)

So would you kindly enlighten us as to what your journey was?

[Speaker 1] (7:45 - 11:10)

Well, it kind of goes back to my early 20s. I'll just briefly tell you a psychological transformation that I went through at that time, virtually an overnight transformation. I'd just been awarded a scholarship, a research scholarship for Cambridge University, so I'd been doing quite well on an external level.

Everybody considered that my life was successful, but inside I was suffering from very deep depressions and continuous states of anxiety, and I had been suffering from that for years. So I was actually miserably unhappy, while everybody else around me thought that I was a very successful person. So there was one night when I reached a kind of depth of depression, and a thought kept reoccurring in my mind that I can't live with myself any longer.

The pain of this dreadful unhappiness is too much. I can't take it anymore. I can't live with myself any longer.

And that sentence became a trigger for a transformation. I cannot live with myself any longer, and suddenly I thought, what does this mean? Who is the I, and who is the self that I cannot live with?

There was a kind of separation that occurred at that moment. I separated myself, my sense of identity separated from the unhappy, depressed, and anxious person, and suddenly there was me here, observing that unhappy self. So there was a disidentification, and I thought, how is that possible?

I can now observe the unhappiness as if it were in me, but not essentially me. I describe that in a little bit more detail in the book. When I woke up the next morning, I was in a state of very deep peace, and that lasted for several months, and it never really left me, but that deeply blissful state lasted for several months, and I didn't know what had happened to me.

How is it possible that from one day being a very anxious person, I could suddenly become transformed into a deeply peaceful person? It was only years later that I understood what actually had happened to me at that time. What was it?

It's a realization that the suffering me is ultimately a fiction of the mind. I had created a mental fiction that I believed in and identified with. You could call it the ego, and through the pressure of suffering, I separated from that fiction, and when I separated from that fiction, it collapsed as if a plug had been pulled out of an inflatable toy because it ultimately wasn't real.

I realized then that the suffering self wasn't ultimately real. It was a fiction, and in a way that's also the basis of the book. When I later started to work with people, very often people came to me who were in some kind of suffering, some form of pain, and what I'm

trying to convey and teach is that it is possible to live free of suffering, to go beyond suffering.

[Speaker 6] (11:16 - 11:23)

You were there on a park bench for two years, and you slept on the park bench?

[Speaker 1] (11:25 - 11:32)

Rarely, but I did spend most of the days on park benches in parks, different parks in London.

[Speaker 6] (11:35 - 11:36)

Did you eat three meals a day?

[Speaker 1] (11:37 - 14:11)

No, no. One meal a day if I was lucky. As you sit here, is it possible for you to simply watch what's happening around you without adding any interpretation to it, to just be present with what is, and you get a taste of what it's like to be on a park bench with nothing further needing to be added to this moment?

The sounds, sights, people, the sound of the water, the light, just allow it to be as it is. With that comes peace. You don't get continuously drawn into events and thoughts and emotions and reactions.

You're the wider space in which all these things happen. You're the awareness behind it without which none of this would be here. It would just be atoms and molecules in space.

You are the awareness that enables this entire world to be. And so knowing that that is who you truly are, not through a concept, but through the actual realization of stepping back and allowing the phenomenal world to be as it is at this moment, allowing this moment to be as it is, that takes you deeper into yourself. And you may notice there's a certain peace in the background that happens.

An alertness is required for this. You need to stay alert to what is, to sense perceptions and the energy behind sense perceptions, which is the consciousness. The alertness is there.

Without the alertness you will drift off into thinking. And then you think about the next, what's going to happen to me tomorrow. There is a place for making plans, but not right here on the park bench.

This isn't the place for thinking about tomorrow because you miss all this beauty and aliveness around you.

[Speaker 7] (14:14 - 14:18)

And then you're cold. You don't even think about it as a cold.

[Speaker 1] (14:18 - 15:48)

No, it just is the sensation of it. You don't even need to call it cold. And then that's okay too.

It's okay. There's no, the reactivity goes out of life against, always against something, of wanting to clutch at something. What about the search for meaning?

Now, you notice that just a moment ago you were in that state of alert presence. And it never takes long for another thought to come in and ask a question. Because thought cannot tolerate the state of presence.

So it will always come in and say, yeah, but what about, I don't quite understand yet. Can you tell me, what does it all mean? So it wants to add something.

It wants to control in some way by understanding what this all means. Now, if you can let go just for a moment, not for the rest of your life, just for this moment, let go of the need to understand anything so that you're truly present in this moment. So you don't need to do it for the next hour or the next ten minutes, just right now.

Just what is. But don't forget yourself because you are the consciousness behind it. You are the space.

[Speaker 6] (15:51 - 15:52)

The presence.

[Speaker 1] (16:12 - 20:17)

Can you feel that your body is alive? Yeah. So stay with that feeling and then perceive. It's easier to perceive without interpretation when you can feel that your body is alive.

You feel the inner aliveness throughout your body. So some attention, some of your attention is there. The rest is on the outside world.

That roots you in the present moment. It anchors you in the present moment. And if a thought comes into your mind, you can watch that also, just the same way as you watch a dog walking past.

You can watch a thought arising in your mind and you don't have to follow it to where it wants to go. So you simply watch the thought that arises in your mind and let it go in the same way that the dog walks past you. Or if you choose to, you can follow the thought and then you can say, I just thought of another question.

You can do that too. But you see the possibility that also, in the same way that you observe the outer world, here as you sit on the bench, you can also observe the inner world, the world of thoughts and emotions. Thoughts want to arise continuously and that's fine, that's what they do.

But there's no need to get drawn into each thought that arises and immediately go with it to where it wants to go. Otherwise you're always following every thought, like a dog following the scent. Does it matter which...? No, it doesn't matter. You can experiment. You can experiment with thoughts, you can follow some thoughts and you can watch other thoughts. You find out for yourself.

You can play. You can see that you are bigger than your thoughts. You don't have to be dominated by your thoughts because thoughts create lots of problems too, unnecessary problems, and they can obscure the aliveness of life at this moment.

There are many people walking around here who are thinking about other things. They're thinking about the next one, they're thinking about tomorrow. But this is not the place for that.

There is a place for planning and thinking about tomorrow, but why spoil the beauty of this and the aliveness of this? We're thinking about the next moment. Is that going to be better than this one?

This is it. It's not going to get that much better. What could be more beautiful than this?

It's the awakening of something within you that is deeper than thought. That's really the main thing. And that's already there.

You just didn't know it. Why didn't I know this? It's a deep-seated habit of being totally identified with thinking.

It's the human condition, which could be described as lost in thought. Because up to now, evolution has been unconscious. It was automatic.

But now evolution is consciously chosen by a species, and that's a revolutionary thing. And you are part of that.

[Speaker 6] (20:26 - 20:29)

So I can still make movies, I can still have a girlfriend, even if I'm conscious.

[Speaker 1] (20:29 - 20:44)

Yes, it's beautiful. It's a playground. You play around with the world.

You take action. You relate. But you're not lost in it.

Most humans are lost in it.

[Speaker 6] (20:48 - 20:53)

What about pain? I mean, physical pain or emotional pain of losing someone?

[Speaker 1] (20:54 - 25:22)

Most of the human pain is psychologically created. There's an enormous amount of psychological pain. Suffering, I call that.

When suffering goes and there's a possibility for humans now to live without suffering, that is a possibility, there may still be some physical pain. It may be that you get toothaches or bodily pains from time to time. Suffering is another level that lies on top of the pain.

Suffering implies a story, a little me that is unhappy, a mentally constructed entity, a little me that has an unhappy story that is its identity. And that creates an enormous amount of suffering. Not only do you make yourself suffer, you make people around you suffer.

To be at one with life is to be at one with the present moment because that's the only place where life can be found. You cannot leave the space of now that stays with you whatever you do and wherever you go. Your life has never been not now and will never be not now.

Are you making the present moment into an enemy in some way, internally, through thinking about something that has nothing to do with now? I need to figure something out. Well, first of all, be here fully.

And then whatever is needed in your life comes. It comes out of the power that dwells in the present moment that most people overlook. There's an enormous power here, which is the power of life itself.

And most people look for something and ignore this. And the power of life itself is inseparable from who you are in the depth of your being. Many times you will forget, but the moment you realize that you forgot, there's the possibility of saying, Ah, yes, I lost the present moment.

And there's the possibility of choosing to re-enter the present moment. The first thing that happens when you re-enter the present moment, you become more aware of sense perceptions. There's a greater aliveness.

And then you become more aware of the aliveness in your body. You feel the life within. It's like the entire vibrational frequency of your body shifts when you become present.

It's a different state of consciousness. Ah, more alert, more alive. And many times you will lose it.

And then you'll remember, Ah, that's good enough. Now, they don't believe the mind when it tells you, Oh, you can't do it now, you've put too much on your mind. You can't be bothered with the present moment.

Those are just thoughts. There's no need for you to follow those thoughts. Just watch them.

They're thoughts that the mind throws up. You don't need to believe in them because they're not true. When the mind tells you, You can't be present now because you've got too much on your mind, then, OK, you can say, OK, let's see if that's true.

Then you feel, There's an aliveness in my hand. There's an aliveness in my body. There's beauty all around.

And you become present again. The alertness returns. And when there is time to think, then you think.

Then you sit down and say, OK, let's think. What plane am I going to catch tomorrow? What time do I have to go to the airport?

What do I have to do now? Pick up the phone, make a phone call? Fine.

That's beautiful. You're not losing yourself in future. That's practical matters.

And once you've done the practical matters, you've thought about, you've planned your next week, then you come back to the now. The inner transformation is not really about finding lots of answers to your questions, but finding a new relationship to thought, where not every thought seduces you anymore. And if a beautiful girl runs past and you find yourself following her, you don't have to think, oh, I shouldn't be watching this girl because I'm spiritual now.

[Speaker 7] (25:23 - 25:23)

No.

[Speaker 1] (25:25 - 25:48)

If you can let go, just for a moment, not for the rest of your life, just for this moment, let go of the need to understand anything so that you're truly present in this moment. It's just right now. Just what is.

But don't forget yourself, because you are the consciousness behind it. You are the space.

[Speaker 6] (25:51 - 25:52)

The presence.

[Speaker 1] (26:33 - 38:25)

Life wants to support you, but first you need to be open to life. I can just suggest to you three or four entry points into that state of consciousness, and after I've done that, we can carry on the conversation. A very simple entry point, and this is why my first book is called *The Power of Now*, is the realization that your entire life consists of the present moment and only the present moment ever.

Now, most people, perhaps they don't realize in some abstract way they know that, but they cannot sense or feel the truth of that, and I'd like to invite you to actually sense and feel the truth of what I'm saying, which even if there's a great philosopher here, he cannot possibly argue, he or she cannot argue with this statement that whatever you experience ever is present moment. Your entire life unfolds in the present moment. That's all you ever have.

Most people don't live as if this were true. They live as if the opposite almost were true, as if the future moment were more important always than the next one. And that happens because of excessive identification with thinking, because usually thoughts about the next thing, and the next, and the next, or what could happen or might happen.

So, if you can just come to this realization, well, this is all, all I ever have and ever experience is this moment. This is undoubtedly true. There is nothing else ever.

And at that moment, when you fully realize that, you can only realize that an alertness arises in you. Wow. You become alert to, one could almost call it, the presence of the power of this moment, of the power of life itself in this present moment, which consists of, yes, it consists of sense perceptions, but it also consists of, well, let's look, what is this present moment?

This present moment is this room, what we perceive here, what we visually, what we see here, the lights, the totality of the room. So, let's become alert so that we can really perceive that. And beyond that which we perceive in this room, is there anything else about, that we could call the present moment?

Well, if you look deeply enough, yes, there is also the inner energy field in your body that you can actually feel, that you are alive, in your legs, your arms, your feet, that's also part of the present moment. To sense the energy field that pervades the physical body, that's also something you can feel. So there's external sense perceptions, and there's the feeling, the aliveness inside your body.

And if you're totally in thinking, you can't feel that at all, you don't feel alive, you're only

alive in the upper story of the house, your head. The entire house you don't inhabit then. So you inhabit, you begin to inhabit the entire body.

This becomes part of your experience of the present moment. So, sense perceptions, yes. And there is an aliveness even to artificial light.

Of course, you might say I prefer sunlight, okay, me too, but there's a beauty and aliveness even to artificial light. And there's a beauty and aliveness that is usually overlooked, that's in the texture of this arm, this chair here, or whatever you're wearing, and certainly the flowers. And suddenly you become aware of that, and that's not all yet, we're just going into the present moment.

So you have that, externals, and you suddenly appreciate the aliveness of all the things that surround you. Other people have to take acid to get there. So you don't need that.

You know with acid people, sometimes they look at a teapot and they say, wow. Oh my God. But you don't need to do that, just be present, and then you appreciate the beauty even of a mass-produced teapot.

If it's handmade and hand-painted, even nicer, but even a mass-produced teapot has a presence there. It's there, and it's an alive energy field. Every physicist will tell you it's not a dead teapot, it's molecules and atoms in continuous movement.

Everything is vitally alive, and you miss that if you're totally trapped in the mental noise all the time, taking in information. So present moment, sense perceptions, so the inner energy field of the body, and then what else is there to the present moment? Then you have to go, become really alert, and the next thing that you notice about the present moment is really at the deeper level of the present moment.

It's not something that arises in your consciousness, as does the table and this room, and even the inner energy field of the body. These are all things, objects that arise in your consciousness. But if you go deeper even into the present moment, what you encounter is the most incredible secret of human life, which is you encounter the fact that at the bottom of it all, you are conscious.

There is the presence that you are, without which you couldn't perceive anything. You couldn't perceive this room, and you couldn't feel the body, without that consciousness that you essentially are, which Jesus, by the way, called the light of the world. He said to his disciples, you are the light of the world.

And these disciples were not special people, they were fishermen, so certainly he wasn't telling them that they are VIPs. They were the opposite of VIPs, and yet he said, you are the light of the world. He also said it about himself, but he also said it about others.

And so you suddenly discover that essentially, at the most essential level, the essence of

who you are is consciousness. But consciousness isn't something you can say, ah, there it is. Because consciousness cannot become an object to itself, it's the eternal subject.

The I am that I am of the Old Testament, where when God is asked for his or her name, God says, I am that I am. That is the essential identity of all beings. So when we talk about the present moment, we talk about different levels of the present moment, from sense perceptions to the feeling of aliveness in the inner body, to the realization that ultimately, what we call the present moment and the light of consciousness are one and the same.

Because that's the thing that always remains. And that consciousness, you can sense it as yourself, right now, the presence that you are, even beyond the physical presence. And that is the alertness, that is the realization that is sometimes called awakening.

And that is the place of, also of stillness, where you get out of the mental noise. And that is the source place of creativity. That is intelligence that is non-conceptual.

It's primordial intelligence. And if you touch that in yourself, then at first as glimpses, as brief realizations, and then gradually integrated into your daily life, then you can live from that place, the source, and be not only a more productive human being, but also a more peaceful human being, because then you no longer contribute to the conflict in this world, because the conflict is only created by all those humans who don't know that level in themselves.

They don't know who they are. And again, to call Jesus again on the cross, he said, forgive them, they know not what they do, and why do they know not what they do? They don't know who they are, essentially.

So this, I've talked about this, and in the hope that as I'm speaking, there is an experience in you of really the depths of the present moment. Because the present moment, people think its present moment is what happens. And of course, because what happens changes all the time, people say there are many present moments.

If you look more deeply, of course there are not many present moments. There's only ever this present moment. There's only this ever.

So there are not many present moments. There's only the space of this moment. So there's what happens in it, and there is the space in which it happens, and that space is consciousness.

And that is who you are. And when you realize that, you become free of the false sense of self, which your mind tells you something about who you are, which has to do with your history, and your successes, or your failures, or what other people tell you who you are, a little prison. So that's really basically the essence of spirituality, which is very simple, but for some reason, it's not taught at school.

All kinds of inessential things are taught at school. But what really matters, the very foundation of human life, and it's not some belief structure. I'm not saying indoctrinate children.

The children must believe. It's not belief at all. It's an experience.

It's a realization. That's what needs to be taught. That needs to be subject number one at school.

Who am I? And everything else is easy once you have that.

[Speaker 4] (38:30 - 38:32)

Well, I'm not sure I have any more questions.

[Speaker 2] (38:41 - 40:30)

There was a great analogy made, getting to what you were earlier talking about, which is you can't let yourself out of prison unless you actually know you're in prison. And I think that's really the key. So if your environment, it completely surrounds you, and you're always there, you don't even have a recognition that you're not there.

It's interesting because, for myself, and Eckhart and I were talking earlier about, and he was just talking about this event where he woke up, but if you think about what happens to a number of people who have engaged either in chronic negative thought, often manifested by negative behavior, they get so down, and this is like an attic, right? They finally get to the very bottom, and it's either they're going to die, or there has to be this transformation, or there has to be this transformation. And this is when you see these sudden, I think, breaks that can give you insight, or unfortunately sometimes can lead to death, but I think we talk about these techniques to learn these things, to how to separate, if you will, that ego or that negative talk, and one is certainly mindfulness, but really one of the things that's really interesting is how is it that the brain is able to do this in this one instant, and this is one of the things that I think, looking at the neuroscience of this, we're trying to learn, because you have spent, I know, and continue to spend many hours in introspection, and we have monks who spent 10,000, 20,000, 30,000 hours, but I don't think many of us have the ability to spend 10,000 or 20,000 or 30,000 hours trying to get there.

[Speaker 1] (40:38 - 51:21)

This is illustrated in the story of a wise man who won an expensive car in a lottery. His family and friends were very happy for him and came to celebrate. Isn't it great, they said.

You're so lucky. The man smiled and said, maybe. For a few weeks he enjoyed driving

the car.

Then one day a drunken driver crashed into his new car at an intersection and he ended up in hospital with multiple injuries. His family and friends came to see him and said, that was really unfortunate. Again the man smiled and said, maybe.

While he was still in hospital, one night there was a landslide and his house fell into the sea. Again his friends came the next day and said, weren't you lucky to have been here in hospital. Again he said, maybe.

The wise man's maybe signifies a refusal to judge anything that happens. Instead of judging what is, he accepts it and so enters into conscious alignment with the higher order. He knows that often it is impossible for the mind to understand what place or purpose a seemingly random event has in the tapestry of the whole.

Why is love not reciprocated? Why does one way love traffic situation arise? I'm placing my aching heart before you.

Please operate. Thank you. Thank you.

All right, I will begin the operation. Now, one form loves and the other form doesn't reciprocate. Why is that?

And the pain that comes with that, great pain for many people, it's enormous pain. Now, you know that the basic condition of the self or the egoic self is one of a very deep-seated sense of lack, of not enough, of not complete. And then it tries to fill through strategies.

The mind-made self tries to fill that lack that it knows and feels almost continuously except for brief moments when something has been put in there, and then for a moment the lack is not felt. It never lasts long. So it looks for the next thing and it looks to the future.

It looks to add to me, to fill that hole that is always there, where I'm not myself, I'm not complete, I'm not home, I haven't arrived. And so all kinds of strategies are there. And one of the main areas where it looks to fulfill that lack is in the area of relationship, the other person, he or she.

And then when that happens, the entire focus of the self becomes focused on one other person who is perceived unconsciously as the one who is going to complete me, make me whole. He or she is the one. And so almost an obsessive attachment forms to that image, that form of that person.

And that is called falling in love. And sometimes if you're lucky, the other person feels the same about you. That you are going to complete him or her also.

And of course that is great. You both feel that you are going to complete each other. And then probably you will want to get married, sign a contract, just to make sure that for the rest of your life you're going to complete me and you're not going to leave me.

Because that would have dire consequences if you broke that contract and left me. Don't you even think about that. And then you marry.

This is where the films end. The director says cut here. But life goes on.

And you marry and after perhaps even during the honeymoon the first doubt comes into your mind whether this actually works. Whether the other is going to live up to that enormous task of fulfilling and completing you. And then you start an ordinary existence.

Jobs, family. And gradually it doesn't seem to be working anymore. The completion, the sense of lack comes back.

He or she isn't behaving in the way that he or she should to make me feel complete, make me happy. You read it in ads. I don't know if you read it in India.

Looking for man or woman to make me happy. Oh. Wow.

Who could live up to that? And nobody can. And then the luck that was covered up by the temporary delusion that this person was fulfilling you, this person who has a pain body.

But you didn't know that. The temporary delusion that this person should be fulfilling you, that suddenly the sense of incompleteness, aloneness, fear not being just re-emerges. But now through your mind you attach that to the other person and say, he or she is the cause for what I feel.

You're feeling again the basic egoic condition. You're feeling it more strongly now because for a little while it was covered up by the love relationship. And so gradually the love then periodically turns into hate.

And every time the person is not fulfilling his obligations or her, the love turns into aggression, hostility. Withdrawal. Complete withdrawal.

What's wrong with you? Nothing is wrong. Just don't want to talk.

Whatever. Or throwing something. Whatever they do.

And then the relationship fluctuates. For a while it works again. And then it doesn't work.

It works again. It doesn't work. And then it becomes, the periods when it doesn't work become longer.

And you feel it feels bad. The happiness of marriage turns into the unhappiness of just

co-existence. The happiness of the honeymoon becomes the divorce.

And they're all one really. So it was an attempt to fulfill you through some form, some outer form. And then all that happens in the end, you sense the unfulfillment more strongly and then you blame that form for causing you that pain.

It's egoic pain. This is the pain that arises out of love-hate relationships. Now, the questioner of course is not at that stage because it is one-way traffic as he puts it.

That great love is felt for this form but it's not reciprocated. What do you do then? Then you feel that lack even more strongly.

And it's painful. And there's a tendency for the mind to weave all kinds of fantasies around it, all kinds of stories. And the self gets in there and becomes a very painful self-image of me.

And it can then, if it goes on, it can happen that that attraction turns into hate. It can happen. I'm not saying it will happen in your case.

And then you see it never was love in the first place. So what is called love is the deep-seated need of the ego. It focuses on one form.

[Speaker 4] (51:31 - 52:02)

I understand how you can be in the moment and that when it's a calm, peaceful moment, it's much easier to enter into a state of stillness. For somebody who's in a state of severe or prolonged psychic or physical pain, what is the process by which they learn to find some kind of stillness within that when it's so all-consuming what they desire is for it to pass more than anything else? Yes.

[Speaker 1] (52:02 - 1:17:42)

Thank you. Sometimes people just haven't heard of the possibility of acceptance of what is. The largest part of the population of our planet is not even aware that such a possibility exists, that you can accept a situation that usually would be called unacceptable.

And so a person really, either it happens spontaneously, there is a letting go of inner resistance because you cannot stand the pain anymore. And very often the large part of the pain is the resistance to whatever is the case. A large part of the pain is the psychological pain that says, this is dreadful.

The last few years of my mother, for example, she was, occasionally I was able to bring her into stillness, but very quickly she was drawn out again by her mind. And 90% of her suffering, which was intense the last two or three years of her life, 90% of her suffering was psychological. Yes, her body was no longer working normally.

She found it increasingly difficult to walk. Then she had to walk with the help of this device, a walker, and then her eyesight was beginning to fail. So those, but she did not have physical pain, but she had physical discomfort and it became increasingly difficult to move from here to there by herself.

That in itself would have been yes, not pleasant, perhaps it would have been uncomfortable, the eyesight failing, yes you can't see very clearly anymore, but that you can live with. What you cannot live with is the enormous amount of psychological suffering that then she generated unconsciously for herself, which said, what if I go blind completely? And she spent hours and hours in terror at this thought of going blind completely.

What if I won't even be able to walk anymore? And so she spent many more hours thinking, what if I'm going to spend my last few years in bed, and I can't go to the bathroom by myself anymore, what if that happens to me, because that seems to be the way I'm going. Enormous amount of suffering.

And again, I tried again and again to say, if this is not what is now, it's just this, what you're experiencing now is just this. For brief moments she got it, and she was free of the what if extrapolation of what if this continues. A further area of suffering was since she had always been identified with her external appearance, what are people going to think of me?

Now they see me walking with this walker. She must be dreadful for somebody to whom other people's opinion had always been very important. So there was an enormous amount of psychological suffering there also.

So she every day was consumed in intense psychological suffering. So very often, a large part of the suffering is psychic, psychological, emotional suffering, generated unconsciously by the mind, and then there is the actual physical suffering at times that is there in the form of pain, or in the form of extreme discomfort, or in the form of weakness. The message is there is a way of going beyond unnecessary suffering, which really is to say, of going beyond all suffering, because suffering is, the way we use the term here, suffering is the superstructure on top of what is the mind-created baggage.

There is a way of being free of that. But not everybody is ready to hear this. Those who hear this message, which is in essence a spiritual message, but not everybody is yet open to this spiritual message.

There are some people who don't even need the spiritual message, to whom the realization of letting go comes spontaneously. That happened to me. So it came because the suffering, the psychological suffering became so intense there had to be a letting go, otherwise I would have had to kill myself.

There had to be a letting go and some, the intelligence, the greater intelligence within, on some level must have realized that what it did that night, it realized that I was doing it unconsciously. I can't live with myself, and who is the self that I can't live with? It's the unhappy superstructure that has been created.

So to some people it happens by itself. You sometimes see people in poor countries, people who certainly wouldn't have never attended a workshop, who would never have bought a spiritual book, and perhaps never come into contact with any spiritual teaching, perhaps beyond the traditional religion of their country, which in most cases is just a formal thing. And yet, sometimes you see people, and they may even occasionally be a beggar you see, who has gone through no suffering anymore.

You can see a light shining through their eyes. The body may be unwell, but they have gone into that inner acceptance of the is-ness of this moment. And then something else has come through.

Not everybody is ready. Whoever is ready for it, it will happen for them. Whether it comes spontaneously or with the help of some so-called spiritual teaching doesn't really matter.

If you are ready for it, either it will happen to you spontaneously or it will happen to you with the help of a spiritual teaching, and you will suddenly hear it, and suddenly see the possibility of what the Buddha called the end of suffering. The whole teaching of the Buddha has that purpose to bring about the end of suffering. But neither at that time nor now is everybody ready to hear that.

So there are millions of people still on the planet who have never heard anything of the end of suffering. And if they heard it, they still wouldn't hear it. It still wouldn't sink in.

So sometimes people pick up a spiritual book, whatever it may be, Power of Now or any other spiritual book, somebody has sent it to them, says, you really need this book. Sometimes people tell me they send it to a friend, they send it to a relative, an uncle, their aging parent, or the other way, the aging parent sends it to their young daughter. You must read this book.

You need it. And so the recipient gets the book, opens it, says, what does that mean? It means nothing.

At best they put it on the shelf and it gathers dust or they may even get angry. They get angry. Some people whose ego is so strongly entrenched, who don't want to let go of the suffering that's associated with ego, they get angry when they see this.

In the office, Eckhart Tschings, one day apparently, I don't, I didn't see it, but a new earth arrived in a package and somebody had put it through a shredder and returned it to the office. So this person was not ready. You cannot force it on people and you

cannot, like, if the apple isn't ripe, then there isn't, it just won't happen.

So there needs to be some degree of readiness and then either it happens spontaneously or it happens with the help of a teaching and then it happens. So all the spiritual teaching does is that it saves time, which is not real, but it's on this level. You have to see levels beautifully expressed in the Course in Miracles where it says delay does not matter in eternity, but it is tragic in time.

Different levels. So it just, it saves time in suffering, that's what spiritual teaching does, because in the absence of a spiritual teaching, you still have your suffering. That's the teaching and the teacher.

Everybody has that. That's the main teaching and the main teacher. Even if you never come into contact with any spiritual teaching, then your spiritual teacher is your suffering.

And then eventually it'll wake you up. Eventually. It could take time.

Of course the awakening itself does not take time. You can only wake up now. One more quote from the Course in Miracles.

I haven't quoted that in a long time. It has taken time to misguide you so completely, but it takes no time at all to be who you are. Instead of going through life and reacting to the content that arises in your life continuously, new things, thoughts, emotions, external events, people, places, the scenery around you changes continuously.

That's all content. Instead of reacting to content, the content is allowed to be. And then you're aware of, instead of just being aware of, identified with what arises in the now, you become aware of the now itself, beyond the phenomena that arise in it.

That is the miracle of transformation of consciousness. What does that mean? You become aware of the now itself.

You become aware of an undercurrent of stillness in which everything happens. You sense it. Not only that, even that's not quite correct.

You realize that you are it. And then it's so easy, once you realize you are that deep undercurrent of stillness, the world is no longer problematic. That moment you know yourself to be that, whatever content there is in your life, including the story in your head of me, is no longer problematic.

It's simply the story of me. But you don't get your identity from it anymore. What's left are simply your photo albums, either physical photo albums or the photo albums in the head.

Those things that happened to me, okay. Or video, video thing, these days people record

things on video film, so you may have a collection there of two years ago, five years ago, ten years ago. That was me with my first wife, that's me with my second wife, and there's the third wife.

You're not saying no, that is all illusion. Of course there's your first, second and third wife or husband. But it's, you're no longer, it's simply, okay, you're no longer in a reactive relationship to those events that took place in the past and are now remembered now, in the field of now.

Where else can they be remembered? They're remembered in the field of now. You're no longer in a personalized and reactive relationship.

You're not seeking yourself in your reaction to your three ex-wives or ex-husbands. Just one example. So those stories go, then you know what he did to me or she did to me, and I'll never forget what he did and said, and so on.

It simply is things that happened in the past. Not me. There's no identity in it.

You don't need it anymore for an identity. And the future is fine too. Of course you need future for many things.

Nobody denies that. But you don't look for yourself anymore in it. You can't find yourself there, so it's no longer problematic.

It's no longer threatening the future. Nor is it all that promising. It just is.

And you deal with it. You make arrangements for next week to do this or that. Next year, going this or there.

Make appointments for the future. Work out something that you're going to do. Without seeking an identity through it.

Simple, effortless doing. Not straining. Effort means really you're seeking yourself in something.

Everything when you're seeking yourself in it is effort. And it's strain. And it's stress.

Then, after that, life is so simple. And why is it so simple? I'm not saying no challenges will ever come anymore.

Of course they come. Challenges are wonderful. But they are simple because they're only now.

There's nothing that big that can come into the field of now. And the power is there to deal with it now when you allow whatever arises to arise. And if it needs a response, if it needs dealing with, there's vast power that immediately flows through you and you take

action.

A few people have experienced that in emergency situations who suddenly did just the right thing and people say, how could you have been so courageous to have done that? There was no thought involved. There was a greater power that took over.

So, and then those people say, well, I don't know. I just did it. I don't know how it happened.

They don't think they did anything great because there was no me involved in it. Your whole life can be like that simply by continuously by dwelling with your attention in the field of now, the field itself. Then let it happen.

Let the world happen. It's great. Let the forms come and go as they will.

No form stays for that long. Every form that comes, comes and goes. Let it come.

You enjoy the play of form around you. The fear of loss is no longer there because why is there the fear of loss? Because there's an identification with some content and there's the fear that if I lose that, I lose part of who I am.

That's the fear of loss, whether it's fear of material loss, any kind of loss. That goes. It's the end of fear.

You can see what a miraculous transformation that is when humans no longer live dominated by fear. My God. You can actually live in a state of joy and aliveness continuously no matter what arises.

Because what arises isn't that important. It's a form. It's short-lived.

It's a play of phenomenal existence. The universe playing with form. Consciousness playing with form.

Let it play with form. You yourself become a participant in the play of form. You can create without self-seeking.

Then you create beautifully. But when you create and there's self-seeking in it, there's a negative energy field in that. I need, I want, I must have.

Without that I'm nobody. Oh, I mustn't lose that. And then there's competition.

I need to fight him and her because he might get there before I do. And all the things that create our civilization goes. And the power of consciousness itself flows through you.

It loves to create. So it'll create through you. Who knows what?

You don't need to know it now. Let it flow. And then all there is left really in your life is the simplicity of this moment.

And it's always quite simple. When you're no longer seeking yourself in past and future, then you can honor this moment and honoring embrace the now. Because it is life.

It's an expression of life. You embrace what is. Yes.

Through that embrace you know the spaciousness that is around, the form that is there. Big paper, only one short question, which is very nice. How does one not resist resistance?

Well, that sounds almost paradoxical. All that it means is that you notice that at this moment you're resisting what is. Noticing it means bringing awareness to the resistance.

Awareness implies you're allowing what is to be. Even the resistance, because you notice it maybe even as a physical contraction in the body, as an emotional field, and perhaps as thoughts going through your head. You're aware of these quite suddenly.

Oh, I'm resisting this moment. Oh. So you feel it.

And so at this moment this is what is. The mind may want to come in and say you have failed. You see, you can't do it.

It's no use anyway. You might as well give up, become normal again. And resist like everybody else.

So when you witness it, that implies you accept that it's there. So in that sense one could say you're bringing acceptance into non-acceptance. So you could say, I'm angry, upset.

This is awful. Okay. And you notice what you feel.

There's the upset. That's what is. I'm so unhappy about this thing here, that's right here.

I'm so unhappy about it. Which is a thought movement accompanied by an emotion. I'm really unhappy.

And a little story, because even to say I'm unhappy is the beginning of a little story. I'm so really unhappy about this. Okay.

And so suddenly you are you take one step back and then you watch the mind saying this is dreadful, I'm unhappy about this, I really feel unhappy with this. Okay. That's what is.

You feel unhappy. And the acceptance in this case if it were put into words would be so what? So unhappy.

Or in other words, I don't mind being unhappy. That's what is. I'm unhappy.

So let me be unhappy. You may be surprised to find that when you don't mind being unhappy, unhappiness cannot last very much longer. Laughter.

I'm not talking about indulging in some kind of story. Or I'm so unhappy because, no, that means you're believing in some kind of story. And you do mind, because the entire story is based on the fact that you do mind very much.

Laughter. But if you said, I don't mind being unhappy, that's just what is. You're bringing the you don't mind into a story that is based on I do mind.

Laughter. So in that sense, you're bringing acceptance into non-acceptance. And the amazing thing is, if you don't mind being unhappy, you can't be unhappy for that much longer.

Laughter. It's the end of the story. Because if you don't mind, what can you do?

The story collapses.

[Speaker 3] (1:17:45 - 1:17:46)

Eckhart Tolle, ladies and gentlemen.

[Speaker 7] (1:18:14 - 1:18:15)

Laughter.

[Speaker 1] (1:18:47 - 1:44:51)

Jim has been teaching me facial expressions. Laughter. Different versions of the ego.

Laughter. Well, thanks to our preceding inspiring inspired and inspiring speakers. You're still awake.

Laughter. I've given many talks in the now, but never in the one o'clock morning now. Laughter.

Applause. Yesterday, John Ratz was telling me that in his experience, lots of people at this time are going through intense challenges. Financial, relationship, work situation, emotional challenges.

And in my experience, I've also noticed that. So there's an intensity around at the moment that seems to be part of the shift that's happening on the planet. And when these challenges come to us, often we complain and we think that's not how it should be.

It's supposed to be all peaceful and harmonious. Why is this happening? Let's shift to movies for a moment, which of course are a reflection of life.

If you look deeply at the substructure of almost every movie, and you ask, what happens there? What happens in that movie? You would have to say, well, there are these people, this man, this woman, whatever, and then you would always have to say, and then something goes wrong.

And if you look at almost any movie, that's the very lifeblood of the movie, is something happens that's unexpected and something goes wrong. Otherwise, you wouldn't want to see the movie. You don't want to see.

Nothing goes wrong in the movie. How can that be? You would have to watch, imagine watching three hours of a transatlantic crossing, where all the people in first, second, and third class are all quite happy enjoying this crossing.

And then finally, it arrives safely in New York, and the ship is called Titanic. So, when we see it, we actually enjoy the challenges that the characters are faced with, and what the characters do with the challenges determines whether it's a bad movie or a good movie, and a good movie is a transformational movie that does something as you watch something in you changes. So, the vital thing is then, how do the characters respond to that which goes wrong in the movie, and in bad movies, there's a simple change on the external level.

There's no inner change in the characters. So, it's... Thank you.

Was that a midnight vampire cry? That's okay. They also need to listen to this.

So, in a movie that's is not transformational in any way, it may still be interesting to watch. You may even get some relief because the bad guy finally gets eliminated, but it operates solely on that level of karmic retribution. Yes, it gives you a little bit of catharsis, because when some injustice is being done, because often in movies when something goes wrong, it means some injustice is being done, and often they build it up, and build it up, and you get more and more this karmic pull that you feel for retribution gets stronger and stronger.

And finally, you get the famous, just as one example, the famous scene in the Clint Eastwood movie long ago, where he finally says, Make my day, punk. And that precedes the final resolution of the movie, in which he shoots the bad guy, and it gives you some catharsis, and perhaps in some way, some of your negative emotions that you carry with you perhaps temporarily also become liberated as you finally feel, Ah! Justice has been done.

Perhaps this is what the Greeks meant by catharsis when they talked about Greek tragedies. But then you see the shift, let's mention Clint Eastwood again, it perhaps

reflects also a shift in his own evolution and development. Many years later he made a film called Gran Torino, a somewhat silly title, but a great movie.

And in that movie, I won't tell you what it is, if you haven't seen it yet, I recommend it. It is resolved in a very different way. It is resolved in a way where the central character undergoes a shift in consciousness, and his ego subsides, and then he does something to resolve the situation, which is very different from what that person did thirty years before.

Dirty Harry, I think it was called. So, then how the characters deal with that which goes wrong determines whether it's a bad or a good movie, and how you deal with the challenges that arrive in your life also determines whether your life can be compared to a transformational movie or a bad movie. And for many people, they still experience their lives as really a bad movie.

They are attempting to solve these problems, to use the quote, I never know who said this first, some people say it was Carl Jung, or other people say it was Einstein, but it doesn't really matter because there's only one consciousness talking. So, a problem cannot be solved on the same level of consciousness that created the problem. And so, that really is the determining factor when you are faced with the challenges of life.

How do you react, or how do you respond to that which arises in your life, in the present moment, of course, because there is nothing else. And so, here we need to look at what is your inner attitude towards that which arises continuously in your life in this present moment, because the one thing that never changes is your life is always now. That's never always the case.

Then what arises in this space of now changes continuously. The question is, can you, and let's just get to the central core point before it gets too late. Not only tonight, but also too late on the planet.

We need that shift in consciousness to happen. It is happening, that's why we are all here. Are you able to be that underlying space of consciousness from where you can allow whatever arises in that space of now to be as it is, and from that fundamental acceptance take action.

So instead of having a hostile confrontational relationship with life, which many people still have on this planet, basically they are against what happens most of the time, and complain about it, and would rather be somewhere else. They put even stickers on their car, I'd rather be fishing. I'd rather be golfing.

But if they are fishing and golfing, they'd rather be somewhere else. It's the human mind. I visited Ram Dass in Maui a few months ago, and his car was parked outside his house, and he had the bumper sticker on his car, which said I'd rather be here now.

So, as we become friendly with the present moment, because that's really what it is, a shift takes place inside us. The egoic self, which thrives on resistance and complaining and negativity and denial of what is, what is... I hope Jim is watching me.

As you come into inner alignment with the simple is-ness of the present moment, a shift happens inside you. And really, that is the key of the transformation of consciousness, is to realize quite simply, the present moment is all there is, it's all I ever have, my entire life consists of the present moment, therefore, what is my attitude towards the present moment? Am I making the present moment into an enemy, or a friend?

Usually, you can't think of purpose without bringing up the idea of future, because it seems to imply that purpose is there, and I'm here. Purpose is where you want to get to. And whether or not you get there determines whether there is success or failure.

So, what I'm suggesting is for you to realize that there is another kind of purpose, which is primary purpose, secondary purpose involves time, and we will get to that a little later. But primary purpose we can't get to a little later, because primary purpose is to do with realizing what the purpose is for your life, is without time. And the first thing I can, first little pointer we can use is to say, okay, I can tell you what the purpose is, the primary purpose is to sit here in that chair.

And my primary purpose is to be sitting here and talking. Your primary purpose is to sit there and listen, but the listening and the talking isn't that much different, because I can say I'm very, I'm listening to the words that come out of this mouth, so it's the same thing basically. Your primary purpose is to sit here, to be sitting here.

The entire, the universe has conspired to put you here. The totality of all the molecules and atoms that are floating around the universe, some of them temporarily gathering together and manifesting what looks like a person, they've come together, and the atoms and molecules in your body, at some point they were in stars, they were forged in the furnace of stars, and in this weird way it's all coming together, and the totality of life has suddenly put you here, as everything is connected to everything else, it's all timeless, it's only when we look at it through our limited perspective it appears that things, all these things happened in the past, and finally they brought you here. But ultimately, it's all happening in the timeless present, and that whatever is at this moment, is because it cannot be otherwise.

The totality has manifested the form of this moment. And so, this is what has manifested, I'm sitting in this chair, and my purpose is that. This is my primary purpose.

Now, the mind says, that sentence doesn't actually make sense, because you're already here, so how can it be your purpose? Your purpose is to be here fully, to align yourself with this moment internally. And to realize that wherever you are, is where you're supposed to be.

And whatever you are doing in the now, is what you're supposed to do. It doesn't mean you can't do something else. In this moment, I'm doing this.

And I'm supposed to do it this moment. I'm drinking a glass of some water, this is my purpose, right now. Now my purpose is to put the glass back on the table.

In what way is that different? If I know that this is my purpose, in what way is that different from the normal way of doing it? Thinking about something else while I do it.

The normal way of drinking a glass of water is you want to get there already. While you pick up the glass, you already want it to be here. And while you're sipping the water, you want the water to be already in your stomach.

And while it's traveling back towards the table, you already want it to be there, even while it's still here. And this is only a tiny example of how people spend their whole life not really wanting to be with what they're doing, because every doing is a means to an end. And so they are not fulfilling their primary purpose at all.

They are missing the whole thing. If every action you take, or almost every action, or 95%, 99%, whatever it is, even 90%, whatever you are doing is really a means to an end. And where's the end?

In the future. And where is the future? It's a thought in your head.

So that is the fate of humans, which is the fate of humanity right now, although some are beginning to step out of it, to live in such a way that is extremely frustrating. And gives rise to continuous discontent, stress, anxiety, fear, and all kinds of things, because you're not fulfilling your primary purpose, which is to be aligned with the now, the only thing there ever is. Internally aligned with the now, instead of reducing whatever you are doing in the now, or wherever you are in the now, never being fully where you are, because your thoughts are taking you somewhere else, and never fully being in the doing of what you are doing.

So the doing is a means to an end. This is the fate of humans who are trapped in the mind, who are trapped in thinking, because it's by being, it's because you are trapped in thinking that you live always for the next thing, because the next thing is a thought. So your purpose is to live aligned with what is, so that nothing that you do is a means to an end, but is an end in itself.

That's the primary purpose. The secondary purpose is, yes, it's also a means to an end, but it's unimportant as such. My primary purpose, I'll do it again.

The glass is traveling, and it's fine, it's a beautiful moment. But the next moment is not going to be better than this one, when the water reaches my lips. It's fine.

It's fine. And it's beautiful to hold this glass, the shimmering water, see the aliveness of it. Of course, if you're in the thinking mind, you don't see it.

It's a glass of water, what are you talking about? If you're trapped in the thinking mind, you inhabit a conceptual universe that is dead. Because everything you label, and you have concepts for everything, that's a glass of water, there's nothing miraculous about this.

No, because you have never really looked. You've never really experienced it, neither when you're swimming, nor when you're in the shower, nor when you're drinking it. You've never actually, truly experienced water, because mind thinking was always interfering and creating a phantom, conceptual universe that most people are completely trapped in.

So they don't experience the aliveness of the universe around them. One could say they are not present, they are not where they are, and they are not total in what they do. Because every doing is a means to some end.

The end is in the phantom dimension called future, which never arrives. I'm describing the human condition. It's painful.

Suffering, the Buddha called it. It's suffering. It creates continuous suffering, either low-level suffering, as discontent, irritation, or more acute forms of suffering.

So, primary purpose is to be here fully, and to be total in whatever you do, so that it does not become reduced, so that the preciousness of the present moment does not become reduced to a means to an end. And there, already you have your life purpose, primary. That's the very foundation, foundation of your life.

And, many times, you forget your primary purpose. But now, at least now you know it. I haven't told you anything new, because when you listen to these words, you say, oh, of course.

I knew that. It's so obvious. It's so obvious.

You don't need convincing. You knew that. Of course I knew that.

So why didn't I live it? Wrong question. The question is, am I living it now?

Okay. And that's the continuous practice of being in the present moment. Many times, probably, you lose the now.

You lose sight of your primary purpose. And you fall back into some form of dysfunction, which the world calls normal behavior. Normal existence.

And you can watch films, TV, video, whatever, films, video, and they're all manifesting

the same normal dysfunction. That's what it's all based on. Occasionally you get little glimpses here and there.

That's always wonderful to see. Glimpses of sanity coming into the insanity of normal existence. So primary purpose has nothing to do, for example, with how old you are.

Secondary purpose is to do with what you do as a so-called individual. And it's secondary. So we're not going into this right now.

It's, as I said, a little later. Primary purpose, you could be 95 years old. You could have only one more day to live, one more hour to live.

Primary purpose would still apply. Even if you have one minute to live, or a few seconds to live, you can be totally fulfilled your primary purpose. And enter presence.

[Speaker 5] (1:45:35 - 1:46:00)

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